5: Carlson & Jones E, N-4, 5 (1933)1939
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824 type generally affected by members of the Peyote cult among all
276 Oklahoma tribes," and he also mentions (p. 163) obtaining a necklace
796 of mescal beans from the Iowa, but he does not connect either of these with the peyote ceremony. Schultes (21, p. 141) states that a
[789 Kiowa peyote leader wore mescal beans on the lower part of his
841] leggings "as a safeguard against stepping on menstrual blood," and La Barre (12, p. 45) observed mescal beans worn on Kiowa peyote moccasins for the same purpose. La Barre (12, p. 106) indicates an
[301] unpublished manuscript by Mooney as his source for the statement that the Comanche used to get mescal beans from near Fort Stanton (New Mexico), but apparently only for ornamental purposes.

783 Our informants stated that in ceremonies the leaves of the red
824 cedar or juniper (*Juniperus virginiana*) were placed on the fire and the smoke inhaled for purification. Throughout the Plains the red cedar is associated with ceremonies and particularly with purification. La Barre (12, pp. 45–53) mentions several instances of the participation of a "Cedar-man" in the Kiowa–Comanche type of peyote rites. The duties of this individual seem to be to sprinkle "dried and rubbed cedar" on the fire, and at certain stages the members purify themselves in the smoke from this incense. Schultes (21, p. 139) describes the typical manner of use of the cedar incense in peyote ceremonies.

824 The Comanche brought great quantities of wormwood or "sage"
352 (*Artemisia filifolia*) into the tipi for use as cushions. There is a
171 strong suggestion that they did this in the ceremonial tipi especially, where "sage" (*Artemisia spp.*) was commonly employed as floor covering and cushions. La Barre (12, p. 45) mentions the spreading of sagebrush in the tipi for seats in the Kiowa–Comanche type of peyote ceremony and the resting of the "father peyote" on sprigs of sage (pp. 46–47). Opler (18, pp. 277, 279) says that the Carrizo and the Lipan Apache also strewed it on the floor and describes the placing of the "chief peyote" on it, for the peyote is considered to be friendly to no plant but this. Schultes (21, pp. 139–140) describes approximately the same uses of sage (the species *Artemisia vulgaris*) in the tipi, mentions the chewing of a few leaves of it before eating peyote, and also its place in the sweat lodge.

824 Two other plants used by the Comanche in the sweat lodge are
343 the skunkbush (*Rhus trilobata*) and little bluestem grass (*Andropogon scoparius*). The bark of the former was placed in hot water and the

5: Carlson & Jones E, N-4, 5 (1933)1939
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fumes were inhaled. The stems of the latter were tied in bundles with which the Comanche switched themselves.

Yucca roots (*Yucca louisianensis*) were ground up for soap. Various species were used as detergents by Indians in the Plains and the Southwest particularly. The ordinary method of preparation is to strip the bark off the root and beat the root to a pulpy mass. The pulp is cut into small pieces which are dried in the sun and can then be kept until needed. When required, two or three of these pieces are soaked in water for about an hour, after which the water is agitated briskly with the hands. Suds immediately appear, forming a good lather. The Southwestern Indians prescribe yucca suds for ceremonial hair washing and also prefer them for laundering blankets and woolen garments. The roots have a high saponin content; commercial soap has been successfully manufactured from them. Another plant used in toiletry was an unidentified species (Comanche: *nemeʎisas*) of the mint family, the fragrant leaves of which were valuable for perfuming.

The leaves of croton (*Croton monanthogynus*) were said to be ground and mixed with brains of animals for use in curing hides. This and other species of croton were widely utilized medicinally, but we know of no other instance of its employment in tanning. Richardson (19, p. 67) quotes two somewhat varying discussions of Comanche tanning, but in neither of these is any plant material mentioned.

Most tribes of Indians prepared brooms by binding together the tough and moderately flexible stems of some plant, but there seems to be little or no uniformity in the plants thus used. The one specified for this purpose by the Comanche was the snakeweed (*Gutierrezia sarothrae*).

Comanche names were obtained for all the plants collected, yet the informants, although knowing the names, could give no use for a number of them. Professor Kroeber has stressed the importance of collecting and recording negative data of this sort as well as positive data, and lists of "plants not used" have appeared in papers by his students. The Comanche informants could offer no use for the following plants: cattail (*Typha latifolia*), white sage (*Artemisia ludoviciana*), false indigo (*Amorpha angustifolia*), western ragweed (*Ambrosia psilostachya*), a grass (*Elymus sp.*), and two unidentified plants bearing the Comanche names *kusiwɔna*, and *itse* or *ʈimɔyhɔ*. It may well be that some or all of these were utilized and that their functions

32: Gilles O,X-3 (1902-c.1910) 1974
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set of tepee poles, twenty-two in number, left from the old days. Now they were covered with canvas.

The government had built a small box house, generally fourteen by twenty-eight feet, at most family camps, but it could hardly accommodate the multiple-wife family, still in vogue. Mostly it was the camp's storage house, an out-of-the-weather place for saddles, harness, horse feed and medicine, and the women's sewing machine.

I almost never knew one of the Carlisle Comanches, man or boy, to take a job. There were riding jobs on the ranches, and many merchants would have been glad to hire a Comanche clerk. Old Indians with horse herds were forced to hire white broncobusters to break their horses. I asked an Indian father once, in my ignorance, why he was paying to have his horses ridden, and added the naïve qestion, "Don't your boys like to break horses to ride?" In our Scottish household I had never heard the words tact and diplomacy.

The old fellow gave a snort of disgust and replied, partly in sign language and partly in words, "They more like riding sitting-down-walking," that is to say, riding a bicycle.

The question had been crude on my part, and I should have been pulled up short for my brashness. But I was all excited, thinking what a wonderful lot of fun it would be to gentle and ride those ponies. I had actually helped do it on the farm with wild horses from Oregon. I knew there was a better way to break a horse to ride than to throw a saddle on a wild horse, climb on, and spur him until he was exhausted from bucking.

Just a little time spent gentling a horse pays big dividends. Let him wear a saddle while he is tied snugly to a post or in a stall. Then, when you first ride him do not use your spurs. We first taught a horse to lead while wearing a saddle. Then, the first few times we rode him we had someone on a strong, gentle horse keep the wild horse's head snubbed close to the other's saddle horn and lead him.

Indian boys had nothing but time. Tribal custom had been to require no menial tasks from boys as they grew up: "Pretty soon be warrior, may-be-so die." But in the old days, the boy was expected to work with the horses, herd them, learn to train them, and become an expert horseman. From my observations, the Carlisle boys were interested in horses only when they wanted to ride somewhere. Had they seen fit to gentle and break their fathers' horses, they would have had much more salable animals.